

THE  
*CHRISTIAN SOLDIER;*

OR, THE  
Duties of a Religious Life,

Recommended to the ARMY:

IN A  
S E R M O N

P R E A C H ' D

Before His MAJESTY'S Second Regiment of  
Foot-Guards in the *Tower-Chapel*, on their  
leaving the Garrison,

On SUNDAY, *October 23, 1737.*

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of the *Tower* in *London*.

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*Published at the Request of the Officers of the Army  
then present, and of several of the Tower Inha-  
bitants.*

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L O N D O N:

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in *St. Paul's Church-yard*. 1738.





TO THE  
Honourable Colonel CHURCHILL,

The other

Gentlemen OFFICERS upon Duty,

And to the

Worthy Inhabitants of the TOWER,

This Discourse is dedicated,

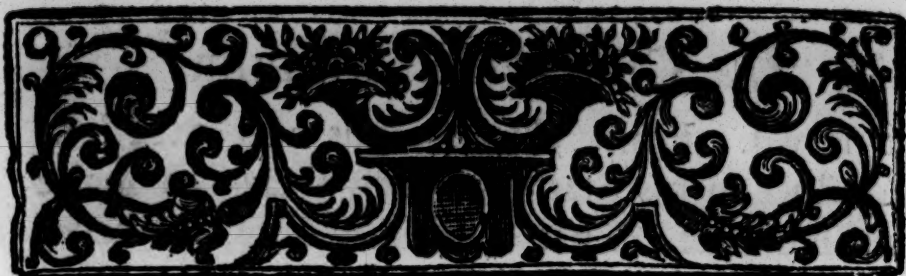
B Y

*Their most obedient humble Servant,*

THOMAS BROUGHTON.







ACTS X. 1, 2.

*There was a certain Man in Caesarea called Cornelius, a Centurion of the Band called the Italian Band :*

*A devout Man, and one that feared God with all his House, which gave much Alms to the People, and prayed to God alway.*



Rejoice, my Friends and Fellow-Soldiers in the Christian Warfare, that ye have *assembled* yourselves together in the House of GOD To-day ; which that it *may be for the better, and not for the worse, I beseech you to hear me patiently.*

THE sacred Penman gives us, above, the History and Character of a gallant and religious Captain, who thought his military Profession not inconsistent with the Duties of Religion, but was valiant for the Laws of the most high GOD, no less than for the Rights of his Country, and as zealous (I may say, infinitely more so) of the Honour of the KING of Kings, as of that of the Court of Majesty under which

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he serv'd. From whose pious and excellent Conduct in his Station, I beg Leave to make this Remark; That a military Life, however branded with Ignominy by some of a different Profession, is an honourable and allowable State, and no Enemy to a godly Life and sober Conversation. The Lawfulness of this Employ is not, I think, easy to be disprov'd, after it has escap'd the Reprehensions of that impartial Reprover of Vice, *John the Baptist*; for when the Soldiers, among others of different Occupations, (who were all pricked to the Heart by his awakening Sermons) demanded of him, *What they must do to be saved?* his Answer was, *Do Violence to no Man, neither accuse any falsely, and be content with your Wages.* This Answer of the Baptist is, I think, a sufficient Argument for the Lawfulness of a military Life; for had it been criminal or unwarrantable, *John* (who regarded not the Persons of Men) would not have spar'd them; but instead of exhorting them to do no Violence, to accuse no one falsely, and to be content with their Wages, he would have commanded them to *quit their Colours*, to *lay down their Arms*, and *disband themselves*. Nor would our blessed Saviour have *countenanc'd*, much less *commended* the humble Centurion mention'd by *St. Luke* in his Gospel, if his way of Life had been repugnant to true Religion and Virtue. Wherefore those Persons are under a Mistake, who imagine that a military Life is of course



a wicked one; no, notwithstanding too many Persons in the Army (to our Grief be it spoken!) are at present exceedingly vicious and corrupt, yet (to the Praise of our God be it mention'd) there are some pious Centurions amongst them, some devout Soldiers of *Jesus Christ*; and therefore the Persons that *occasion* this Reflection are to be censur'd, not the *Profession*; for that is innocent and safe, as has been already shewn.

BUT yet, after all the kind and just things that can be spoken in behalf of the military Life, as a lawful or allowable Occupation, still it will suffer in the Esteem of many People, thro' the ill Practices and wicked Behaviour of *Individuals*. The sober Part of Mankind must entertain dreadful Apprehensions of that way of Life, (and be fearful of their Relations and Friends engaging in it) if once they are induced by the wicked Practices of many, to think, that the notorious Vices of Swearing, Drunkenness, Lewdness, and many more abominable Sins, are habitual to the military Profession; and must needs conclude, that to be a Soldier, is to be in the Road to Ruin and Destruction. And who can blame the Apprehensions and Fears of reasonable Men and sincere Christians on this Account, or accuse a virtuous Parent of Uncharitableness and Scandal, who, wakeful for the Salvation of his Son, should counsel him in the Words of *Jacob* concerning *Simeon* and *Levi*, *O my Son, come not thou into their*

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*Secret ; unto their Assembly, mine Honour, be not thou united !* I do not mention this by way of Reproach to the Profession, which (as I said above) is honourable and innocent : Neither do I level my Discourse at particular Persons ; for, alas ! in all Orders and Degrees of Men, many Persons are reproveable, and commit things worthy of Blame : *for in many things we offend all.* And tho' my present Design leads me to address myself to a particular Set of Men in a particular Manner, I would not have it by any means inferr'd, as if I thought, that these Men were (as the *Galileans* were suppos'd to be) *Sinners above all Others.* No, we have too great Reason to lament and say, that *we are all gone out of the way, and are become abominable.* Therefore let every Offender, of what Quality or Occupation soever, smite sorrowfully upon his own Breast ; and if he be guilty of the Vices I shall mention, meekly own, with penitent *David, I have sinned against the Lord, I AM THE MAN.*

THUS much by way of Preface to the ensuing Discourse, which will, I hope, remove all sort of Offence, that might otherwise be taken at my Freedom and Boldness, in exposing some Vices, (which I lie under an ungrateful Necessity to do) to which the Army is so much addicted.

IN order the more effectually to do this, permit me, my Friends and Fellow-Soldiers,

I. To



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- I. To set before you the Pattern of *Cornelius*.
- II. To compare the Conduct and Behaviour of too many Persons in the Army with his. And,
- III. To offer some Motives to engage you All to follow his excellent Example.

To begin with the first Thing proposed :

*CORNELIUS* was a Gentile, a Subject of the *Roman* Empire, Captain of a Company of Soldiers, and station'd in *Cæsarea* to keep the *Jews* in Subjection, who were become tributary to the *Romans*. However, tho' by Birth a Heathen, and by Profession a Soldier, yet he was a Profelyte, and in all Likelihood had heard of *Jesus Christ*. The sacred Historian speaks much in his Commendation, and says, that *he was a devout Man, one that feared GOD, which gave much Alms to the People, and prayed to GOD alway.*

EACH of these amiable and divine Qualities deserve our particular Consideration.

I. *CORNELIUS* was a *devout Man*. And here some may be apt to take up the taunting Question of old, and say, *Can there any good thing come out of Nazareth?* Can Devotion lodge in the Breast of a Soldier? Or the bloody Trade of War yield faithful Servants to the GOD of Peace? Yes; for with GOD *all things are possible*, and *Cornelius* has given us an Example that All This is easy to be done. Nor has any Change of Time, Place,  
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or Customs, render'd Religion more difficult to be practis'd by our modern Soldiers: For does a military Life of itself unfit People for Devotion? Are they *oblig'd* to be vicious, *because* they bear Arms? Must they forsake Christ's Banner, and forget that they are his Soldiers, as soon as they list themselves in the King's Service, and muster under his Colours? Surely no: Nor will they make this their Practice, who tread in the Steps of our good Centurion. He was a *devout* Man, and, as such, free from presumptuous Sins, especially those two dreadful ones, too much practis'd in the Army, *Drunkenness* and *Uncleannefs*. He never wallowed in Drink, as the Sow in the Mire; nor defil'd his own or Neighbour's Body with Deeds of Impurity: No unclean or immodest Words ever polluted his Tongue, that noble Organ of Prayer and Praise; but he deck'd himself with Sobriety as with an Ornament of Gold, and with Chastity as with a beautiful Garment.

2. *CORNELIUS* feared God. As he was a Captain, so, in all Probability, he was a Man of Courage, expert in the Art of War, and had rais'd himself to this Post in the Army by his heroick Actions; and yet his *Undauntedness* and *Skill* in military Matters did not set him above the *Fear of God*, nor his *Courage* as a *Warrior* overshoot his *Meekness* as a *good Man*; which shews that a *brave* Spirit and an *umble* Spirit may dwell in the same Breast. And indeed, *true Courage* is founded in *Humility*



*mility* and the *Fear of God*, and no Person is less timorous. or more gallant, than the devout humble Man : Agreeable to the Remark of the wise Man, *The Righteous are bold as a Lion.* Cornelius feared *God*, and therefore had *nothing else* to fear. Tho' *ten thousands of the People* should have *set themselves against him round about*, and tho' there had *rose up War against him*, yet his Trust in *God* would have kept him undaunted and undismay'd ; for *who*, or what *can harm the Man that is a Follower of that which is good?* He had learnt from the sacred Records of the *Jewish Wars*, that Success in Battle did not so much depend upon the Number and Strength of Armies, as upon the Assistance and Influence of the *LORD of Hosts.* Upon this, as well as other Accounts, he feared *God*, presuming wisely, that this was the sure and only way to be victorious in Battle.

3. *CORNELIUS gave much Alms to the People.* In order to do this, we must suppose that he was frugal in his Expences, not lavish in Furniture and Dress, not a Squanderer of his Money in *gaming* or excessive *drinking* : For if these had been his Practices, he would not have had enough for the necessary Support of himself and his Household, much less for the charitable relief of Persons in Need and Distress. But he was a discreet and prudent *OEconomist* ; he proportion'd his Expences to the Value of his Income, always reserving something for the Poor. To bring this about, he kept much at Home,

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Home, or was private in his Quarters, not wandering Abroad, or consorting with loose and extravagant Companions, those pernicious Wasters of Money and Time. He, doubtless, consider'd that he was accountable for these precious Talents, and therefore did not *spend or consume them upon his Lusts.*

4. *CORNELIUS* *prayed to GOD always.* Prayer is a Duty we all owe to GOD, and the Morning and Evening Oblation thereof is no less expected from the *Camp*, than from the *Altar*. No Profession is an Excuse, or will serve as a reasonable Pretence for Indevotion. The *King* upon his *Throne*, the *Nobleman* in his *Palace*, the *Priest* in the *Temple*, the *Tradesman* in his *Shop*, the *Day-labourer* in the *Field*, and the *Soldier* in his *Garrison*, must bend their Knees to GOD, supplicate for Mercy, petition for Grace, and offer up Praise and Thanksgiving every Day they live. This was the constant Practice of devout *Cornelius*. Nay, it seems, he did not content himself with the ordinary Returns of Prayer every Morning and Evening; but he, in the Fervour of his Heart, prayed to GOD *always*; that is, he prayed often, and was always in a good Disposition to pray. He was sensible, no doubt, of the Corruption of his Nature, and of his Proneness to commit Sin; and therefore he often meekly bow'd before the Throne of Heaven, laid open the Secrets of his Soul to the LORD, confess'd his Weakness, and implor'd the Aids of divine Grace. He was in one of these



these blessed Tempers praying unto God, when a shining Messenger was sent to him with good Tidings from Heaven, as we read in the Chapter from whence my Text is taken. He thought it no Disparagement to his honourable Office, to fall low on his Knees before the Footstool of divine Grace, nor any Reflection upon his military Pomp, to acknowledge himself a miserable Sinner. And tho' it is probable such uncommon Piety was attended with Scoffs and Ridicule from ungodly Men, as *Elisha's* was, when the Children had him in Derision, and insulted him, saying, *Go up, thou bald Head; go up, thou bald Head*; yet he patiently persever'd in his Duty, and comforted himself with this Consideration, that it was better to go to Heaven with Reproach, than to Hell with Praise. O excellent Pattern of religious Fortitude, and heavenly Devotion! And now smite upon your Breasts, my Friends, and answer me ingenuously, whether you do not think that *Cornelius* was a worthy Man, and highly deserving your strictest Imitation? Tell me now, that your Heads are cool, and your Hearts, as I hope, touch'd by serious and devout Impressions, whether you do not approve of the blessed Life of this holy Warrior, and wish that you liv'd like him? If so (and do Thou, O God of all Grace, grant that it may be so!) why do any of you behave so wretchedly unlike him, and make your Practice the very Reverse of his?

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AND this brings me to my Ild Head of Discourse, which is to compare the Conduct and Behaviour of too many Persons in the Army with that of *Cornelius*.

*CORNELIUS* was a devout Man, and one that feared GOD. But are there many of you, my Brethren, of this religious Disposition? Do ye fear and tremble at the Majesty of the great GOD? Suffer your Consciences, you that are guilty, to speak the Truth; —few, very few of you, I doubt, are so well dispos'd. For, not to ennumerate all the Instances of Piety and Devotion, in which you are grossly and wholly defective, I will mention but a few.

AND, first, in point of *Sobriety*. Alas! my Friends, what Strangers, nay, what Enemies, are most of you to a sober, temperate way of Life? How frequently do you, the meaner Sort especially, thro' Excess of Liquor, *reel to and fro, and stagger and lie in the Streets like dead Men!* How insatiable is your Thirst of Drink, as if the Gratification of that beastly Appetite was a Joy unspeakable, and full of Comfort! To this Purpose you assemble in Troops to Tippling-houses, (which are Harbours for Drunkards, and idle Men) where you waste your Health, Money and Time, (those precious Talents for Eternity) in Tumults, Revelling and Drunkenness. In these Houses you often sit till Midnight, and prevent the Morning Watch, not with Hymns and Psalms, (as *David* did, but with blasphemous Rant and  
obscure



obscene Songs. My Brethren, *Cornelius* did not so.

AGAIN, Your Offences in Point of *Chastity*, are very scandalous, and too notorious to be denied; infomuch that the bare Sight of you is suspicious and painful to the modest Part of the Daughters of our Land. Like lawless *Schechem*, you seize upon unstable Women, and *deal with them as with Harlots*. *Having Eyes full of Adultery, you seldom cease from Sin*, but give yourselves loose to vile Lusts and brutish Affections. That I do not charge you wrongfully in this respect, (which I should be loth to do) is too manifest, from the numerous and melancholy Instances among you of putrify'd Bodies and rotten Bones.

PASS we on to another Instance of Irreligion amongst you, in which you act quite contrary to the devout *Cornelius*. Of him is this gracious Report, *He feared God*. Examine now your Hearts: Do you fear Him? Do you reverence his holy Name, or Laws? Alas! ('tis a sad Truth) you do not, you have not the Fear of GOD before your Eyes; but you wax bold in Wickedness, and grow hardy and courageous in Vice. With great swelling Words you bid Defiance to the Almighty, and continually *blaspheme that holy Name by which you are called*. My Friends, *Cornelius* did not so.

AGAIN, *Cornelius* gave much Alms to the People. You will object to my comparing your Conduct with his in this thing, because

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the Straitness of your Circumstances, and Narrowness of your Incomes, will not suffer you to give away much Money in Charity. I believe this to be true, and have Reason to suppose, that after you have provided yourselves Food to eat, and have equipp'd yourselves in that clean and comely Array which your Officers expect, you will have little Money over and above to bestow in charitable Uses. And yet you are blame-worthy even in this Point, because you often squander away your slender Allowance, (and when that is gone, pawn your Regimental Accoutrements) to satisfy your Lusts. Hence those severe Punishments so frequent among you, for Neglect of Duty, and making away with your Furniture.

ONCE more, and I will put an End to these ungrateful Comparisons; *Cornelius prayed to God always*. But where, alas! shall we find this Practice amongst you? Prayer seems to have been banish'd from the Army, and Cursing and Swearing brought in, in its room. Most of you, I fear, live without Prayer, and pass away Days, Months, and Years, without bending your Knees to the God that made you, to the Saviour that redeem'd you, or to the Holy Ghost who alone can sanctify your Souls, and fit you for Heaven. Let me not seem uncharitable in this Assertion: I speak Truth, when I pass this Censure on the most of you; for if you did accustom yourselves to pray, the Ears of good Christians would not be so often stunn'd with the horrible Din of Blasphemy,  
nor



nor shock'd with the bitter Oaths, Curfes, and ungodly Speeches, which daily and hourly come from your Lips. 'Tis an unpleasant Office, my Friends, an Office I do not delight in, to reprove you in this publick Manner, and *set before you the Things which you have done*; but I appeal to your Consciences for the Truth of what I say, and many of you can bear me witness, that I have not spar'd private Reproof, when, in my hearing, the Name of GOD has been by you blasphemed or taken in vain. Now, as I before observ'd, this being your too common Practice, 'tis impossible that you can pray to GOD; for Prayers and Oaths are of as contrary a Nature as Light and Darkness, Heaven and Hell. Can a Man call for Damnation upon his Body and Soul, as most of you (with Grief I relate it) do, and yet be punctual at his Devotions? Oh no! If this were the Case, he would tremble at the Name of the most High GOD, and never mention it but with Reverence, and godly Fear. Would it not be a great piece of Absurdity, to cry out for Salvation this Hour, and for Damnation the next? Therefore I am sure of this, that they who swear, hardly ever pray. And O! that the horrid practice of profane *Cursing* and *Swearing* was less frequent in the Army. Is it, my Friends, a military Accomplishment to curse and swear? Do you imagine that it adds Grace to your Speech, or Manliness to your Looks? Or do you fancy that it resembles the roaring of a Lion, and renders your Presence terrible?

Alas!

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Alas! vain Men! no wise and good Man looks upon a Swearer to be a Hero, or a courageous Person, because he is a profane and wicked one. Do ye remember the History of *Goliath* and *David*? The former was of gigantick Stature, proud of his Strength and Armour, and blasphem'd the great GOD of *Israel*. The other was a young Man, humble and devout, naked and unarm'd, that did not boast of his Strength, as did the haughty *Philistine*, but trusted in the LORD his GOD; and yet this unarm'd Stripling slew that vain-glorious blaspheming Giant, and smote off his Head. I leave you to make the Application. After all, I am willing to hope that you do not commit Sin out of Defiance to GOD and Religion, nor to boast how wicked you can be (these would be dreadful Aggravations of your Crimes); but I rather think, that you run into it thro' the Force of Temptation, evil Habits, and Custom; and I therefore do not despair of your listening to good Counsel. Suffer me then in the

III<sup>d</sup> and last Place, to exhort you by the most powerful Motives to amend your Lives, and follow *Cornelius's* excellent Example. And, 1<sup>st</sup>, Consider *that it is appointed unto all Men once to die*. Death may be your Portion very soon. Thousands are the Dangers that frail Mortality is exposed to, and the Gates of Death ever stand wide open to receive Passengers from the sorrowful Regions of this World. O how prepared then ought we all to be, who are liable to be snatch'd away in a Moment,



Moment, and to be hurried down to the dark Chambers of the Grave? But your Case, my Friends, is generally more dangerous; and the Hazards You run, more perilous than that of other Men. You are not only liable to be swept away with Sickneſs, but to be hewn down by the Sword in War. 'Tis true, Peace is in our Dwellings at preſent; but ye know not how ſoon the Trumpet may ſound, and ye be called forth to the Battle. Your Lives will then be very precarious, and be expoſ'd to a thouſand Accidents, each of which may put an end to your Days. This Conſideration ſhould weigh with you to lead good Lives, after the Example of *Cornelius*. For if you die (as Millions have done) in the Field of Battle, with all your Sins about you, your Caſe will be exceedingly deplorable: For then there will be no Time for Repentance, no Space for Prayers or Tears, no merciful God to take Pity or Compaſſion on you, no loving Redeemer to waſh away your Sins in his Blood, and no guardian Angels to convey your Souls to the Habitation of juſt Men departed. Seeing then that Life (the Life of military Men eſpecially) is very uncertain, *What manner of Perſons ought ye to be in all holy Converſation and Godlineſs?* Oh then be devout and fear God, as good *Cornelius* did, and you will be in conſtant Readineſs to die: Then, tho' you ſhould be call'd forth to Battle, like the gallant Son of *Jefſe*, you will enter the Field with Courage, hear the Din  
of

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of War undisturb'd, and with your Prayers and Arms, as *David* with his smooth Stones, smite and wound the Head of your Enemies; and if in the Thunder of the Battle it should be your Lot to be cast down, and to fall among the Slain, your Warfare will be but accomplish'd, and you only remov'd to celebrate an eternal Triumph in Heaven. O blessed Portion of every devout Soldier! He fights with Courage, dies in Peace, and lives in Glory.

2dly, LET the Consideration of the awful Day of *Judgment*, and the strict Account which you must then give of your Thoughts, Words, and Actions, prevail with you to amend your Lives, and imitate the excellent *Cornelius*. Be assur'd, my Friends, that a most impartial and solemn Time of Reckoning is hastening on, when all the World, and you among the rest, must appear before the Judgment-Seat of Christ, to answer for the Deeds done in the Body. At that tremendous Time the Books of everlasting Destiny will be open'd, and all the Scenes of your whole Life be display'd in the open View of Men and Angels; then every wicked Thought of your Hearts, every wicked Word of your Mouths, and every wicked Work of your Hands, will be brought to Light, and Judgment be pass'd upon you for them. Oh, my Friends, how will you be able to stand in that fiery time of Trial! Oh what will a good Conscience be worth in that Day! when you, groaning for Anguish of Spirit, shall call for the *Rocks to fall upon you, and the Hills to cover*



*cover you* from the angry Face of that GOD whom you have blasphem'd! How will you then wish (but in vain) that you had liv'd a holy Life like the pious *Cornelius*, and had trod in his devout Steps! My Brethren, I can as soon reach Heaven with my Hands, as tell you what amazing Thoughts, what terrifying Reflections, and what universal Distress, you will then feel, unless you now amend your Lives, and prepare for the great and terrible Day of Judgment.

3dly, LET the serious Consideration of Hell Torments constrain you to repent, and live like the devout *Cornelius*. When the Judgment is over, and this last sad Sentence pass'd, *Go, ye Cursed, into everlasting Fire*, the Souls of the Damn'd will immediately be thrust, as is mention'd in the *Revelations*, *into a Lake, which burneth with Fire and Brimstone, where the Worm dieth not, and the Fire is not quenched*. In this doleful Prison of Darkness and Despair, condemn'd Souls will be tormented with the Devil and his Angels, and every Part of them be rack'd and convuls'd with the sharpest Agony, and most pricking Pain. The whorish and adulterous Eye will be then put out in utter Darkness: The Tongue, that was us'd to Cursing, Swearing, and filthy Talking, will then be scorch'd up with tormenting Flames, and be deny'd a Drop of Water to cool its intolerable Heat: The Body, which us'd to be defil'd with Drunkenness and Uncleanneſs, will be burnt up as a Firebrand; and, what is still worse, tho' the

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Pleasures

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Pleasures of Sin are but for a Season, yet the Punishments of it will be without End; *for the Smoke of the Torment of the Damn'd ascends up* (saith the Scripture) *for ever and ever.* The Troubles of this Life are generally but for threescore Years and ten, or if they last to fourscore Years, yet then they descend with us to the Grave, and vex us no more; but the Torments of Hell are of a never-ending Duration, they out-last ten thousand times ten thousand Ages; *and who, my Friends, can dwell with everlasting Burnings?* O be wise, and consider these amazing Truths, that *ye may flee from the Wrath to come.* Bid, from this Hour, a final Farewel to Swearing, Gaming, Drunkenness, and Uncleaness: Be sober, be chaste, be temperate; keep holy the Sabbath-Day, flee Idleness and bad Company. Remember you are Christ's Soldiers, and were listed under his Banner at your Baptism; wherefore *put on the whole Armour of GOD, that ye may be able to stand against the Wiles of the Devil.* Stand therefore, *having your Loins girt about with Truth, and having on the Breast-Plate of Righteousness; and your Feet shod with the Preparations of the Gospel of Peace; above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of GOD.*

4thly



*4thly* and *Lastly*, LET the Consideration of the Joys of Heaven, and of that never-fading Crown of Glory, that is laid up and reserved for all faithful Soldiers of *Jesus Christ*, stir you up to lead godly Lives, after the Pattern of our good Centurion. *Cornelius*, my Friends, fought a good Fight, and is now gone to receive his Reward, and is set down, with many Thousands of happy Spirits, in Paradise, waiting for Christ's second coming to judge the World, when he will receive a beautiful Crown from the Lord's Hand. And is it Matter of Joy or Grief to him, think ye, now, that his Life was holy and harmless? Surely, of Joy beyond Expression, since eternal Happiness is before him, and he only waits till the Judgment of the great Day, to take his Seat among Saints and Angels in the highest Heavens. O sweet Expectation! O delightful Prospect of glorious Things to come! Live ye the *Life* of this righteous Man, and your *latter End will be like his*. The great Captain of your Salvation, *Jesus Christ*, is ascended up into Heaven, and *set down on the Right Hand of his Father in the Throne of his Glory*, to prepare Mansions of unspeakable Beauty and Splendor for all his devout Followers; where will be Seats for you, and Crowns of Glory for your Heads, if ye will but strive for the Victory, that ye may triumph over your spiritual Enemies, the World, the Flesh, and the Devil. *Turn ye,*

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*turn ye then from your evil Ways, that ye may be deliver'd from the Gates of Hell, and be translated into the everlasting Kingdom of GOD's dear SON.* The Arms of Divine Mercy are still open to receive and embrace you; *GOD willeth not the Death of Sinners, but had rather they should repent and be saved.* Our Lord *Jesus Christ* is ready to own you, and wash you from your Sins in his own Blood; and the *Holy Ghost* continually maketh Intercession for you, with Groans that cannot be uttered. Turn ye then from *your evil Ways, for why will you die in your Sins?* And, that this wish'd-for Conversion from Satan unto GOD may be wrought in you effectually, accustom yourselves, I intreat you, to lift up your Hands and Hearts in frequent and fervent Supplications unto the Throne of Divine Grace, that He who alone can govern the unruly Wills and Affections of sinful Men, may turn the Bias of your Wills towards Godliness. O pray for Mercy, while Mercy is to be had; *To-day, while it is called To-day; or ever the Silver Cord of Life be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel be broken at the Cistern, when the Dust shall return to the Earth as it was.* Pray always, with deyout *Cornelius*. No Place is quite incommodious for this Duty, especially for that Part of it which is made up of short Ejaculations; for this may be perform'd when you  
walk



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*walk by the Way, when you sit at Meat, when you lie down, and when you rise up.* Be careful and constant likewise in resorting to the House of GOD, and that in the After, as well as Fore-noon; where you will hear His most holy Word read and preach'd to you, which will greatly help you forward in your Way to Heaven. You would also do well to get yourselves inform'd of the Nature, End, and Benefits of the Sacrament of the Lord's Supper, and prepare yourselves accordingly for the worthy receiving thereof. And that ye may obtain a right Judgment of this tremendous and heavenly Mystery, and of your Fitness to be Partakers of it, consider well the Nature and Obligation of your Baptismal Vow; and the Covenant made between GOD and your Souls, when you were baptized into *Jesus Christ*, and made Members of his Church: Three Things were then promis'd and vow'd in your Name; 1st, *That you should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh.* 2dly, *That you should believe all the Articles of the Christian Faith.* And, 3dly, *That you should keep GOD's holy Will and Commandments, and walk in the same all the Days of your Lives.* This now was your Covenant with GOD, and by this your Profession, ye were at that Time properly list'd Soldiers of *Jesus Christ*; and, in Consequence of this,  
Almighty

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Almighty GOD then enter'd into Covenant with you, and made you very Members incorporate of the mystical Body of his dear Son, chose you for his own Children by Adoption, and gave you a Title to an Inheritance in Heaven. Now, do you remember this Covenant? Do you live suitable to your Engagement? Do you repent you truly of the several Breaches of your baptismal Vow, and are you sensible that you forfeit all these glorious Privileges of being in *Christ*, in GOD, and in the Way to Heaven, as often as you sin wilfully? and do you repent, believe and obey as you ought to do? If so, you are rightly qualify'd and prepar'd to receive Christ's Body and Blood in the holy Sacrament of the Lord's Supper. And further, without *Repentance, Faith, and Obedience*, which are the main Pillars of your baptismal Covenant, 'tis impossible that you should please GOD, or be meet to go to the Table of the Lord.

*Lastly*, MEDITATE often on the vast and exceeding great Glory of the celestial World. You have noble Opportunities for this most profitable as well as pious Exercise, when you are upon Guard in the silent and solemn Season of the Night; when a *deep Sleep hath taken hold of Men*, and every thing round about you is still and awful. Then may you undisturbedly lift up your Eyes unto the bright and shining Firmament of Heaven, and devoutly worship GOD, who dwells there in Majesty and great Glory: And reflect how agreeably the  
blessed



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bleſſed Inhabitants of the World above are employ'd, while we, diſtreſſed Pilgrims below, like benighted Travellers, are ſtumbling in dark Ways thro' the howling Wilderneſs of this World. Meditate alſo upon *Death*, to be prepared for it: Upon *Judgment*, to dread it: Upon *Hell*, to be deliver'd from it. Such holy Thoughts will deaden your Affections to, and wean them from the World; will blunt the Edge of Temptations, and ſtrengthen you againſt the Wiles of the Devil. Finally, they will greatly ſweeten the Fatigues and Toils of your preſent Alotment in the World, and diſpoſe you to bear up with Courage and Chearfulneſs under all the Difficulties and Uneaſineſſes that attend it: Whiſt thro' Patience and Comfort of GOD's Promiſes, you can reflect, that all your Watchings, Labours, and Pains, which in the Order of Providence you undergo, for the Service of your King and Country, may, in the End, turn to your own great and ever-laſting Good: And that your very want of Eaſe, Riches, and Happineſs, in this World, may, thro' Submiſſion and Reſignation to the Will of GOD, become ſo many glorious Preparatives for Reſt, Honour, and Felicity, in the World to come. Be adviſed then to receive with Meekneſs theſe Words of Counſel and Exhortation; which I beſeech you the more earneſtly to do, becauſe I may never have another Opportunity to do the like. You are  
to

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to be station'd soon in another Place; and, considering the many Casualties of this uncertain Life, we may not behold one another's Faces again in this publick Manner, till we all appear before the Judgment-Seat of *Christ*: And, Oh! what a dreadful Appearance will that be, unless you now give heed to my Advice, and *bring forth Fruits meet for Repentance*; for I must then turn your Accuser, and be there as a *swift Witness* against you, and testify that I warn'd you to *flee from the Wrath to come, and you set at nought my Counsel, and would none of my Reproof*: But, my Brethren, *I would still hope better things of you, and Things that accompany Salvation, tho' I thus speak.*

AND now I shut up all, with an humble Request to those Gentlemen, who fill and adorn the high and superior Posts of the Army.

### GENTLEMEN,

“ 'Tis your Ambition and Aim to have  
 “ your Men in good Order, comely Array,  
 “ and manly Discipline; you instruct them  
 “ in the Arts of War, train them up for  
 “ martial Atchievements and noble Exploits,  
 “ and awe them to respect *You* and to honour the KING. In this ye do well: be  
 “ it spoken to your Credit and Reputation.  
 “ But then, *Gentlemen*, you would also do  
 “ well to inspect sometimes the moral Behaviour  
 “ viour



“ viour of the Soldiers that are under you :  
“ The pious Captain *Cornelius* stoop’d to this  
“ Employ, who (we are told) had a devout  
“ Soldier that attended him ; and whose Good-  
“ ness, we may suppose, was in a great Mea-  
“ sure owing to the Captain’s shining Example  
“ and virtuous Conversation. May this truly  
“ brave and noble Centurion be your Pattern :  
“ May you, *Gentlemen*, tread in the Steps of  
“ this illustrious Warrior, and engage your In-  
“ ferious to be Wise and Good by your Com-  
“ mands and Examples. It is scarce imagina-  
“ ble what Glory might be given to God, what  
“ Success to the Enterprizes of an Army, and  
“ what Comfort would accrue to the Minds of  
“ such a *General* and other *Officers*, who took  
“ strict Care to suppress the Vices of those un-  
“ der their Command ; particularly, the hor-  
“ rid Impiety of prophane Swearing and  
“ Cursing, which, as a great Duke once told  
“ his Soldiers, is a Sin that has the least Tem-  
“ ptation, and is of the most heavy Guilt. To  
“ which, as Soldiers are too often very subject,  
“ so being committed openly, and thereby  
“ made liable to Observation, may be easily  
“ punish’d and suppress’d. The mere Frowns  
“ of *Officers* would do much towards it, but  
“ the constant Resentment of it would do it  
“ more, and a general Punishment of it, most  
“ effectually. All this, *Gentlemen*, being con-  
“ sider’d, you will be induc’d, I hope, to vin-  
“ dicate the much injur’d Honour of your God,

E

“ by

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“ by using your utmost Efforts to put a Stop to  
“ this monstrous Sin ; which if you do, and  
“ strive to excell in the other Parts of your  
“ Duty to GOD and your Neighbours, you will  
“ reap the blessed Comforts of so doing even  
“ in this Life, and when *your Warfare is ac-*  
“ *complish'd* here upon Earth, you will be pre-  
“ ferr'd in the noble Army of the LORD of  
“ *Hosts*, and celebrate an eternal Triumph  
“ in the Kingdom of Heaven.

*Which GOD of his infinite Mercy grant  
through the All-sufficient Merits of  
the Great Captain of our Salvation,  
JESUS CHRIST ; who with the Father  
and Holy Spirit, reigns One GOD  
blessed for ever. Amen.*

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